The True Meaning of "Meekness" (πραΰτης / עֲנָוָה) in Scripture

聖經中「溫柔」(πραΰτης / עֲנָוָה)的真正含義

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Introduction / 導論

One of the most profoundly misunderstood words in all of Scripture is the term translated as "meek." In modern English, "meek" conjures images of passivity, timidity, soft-spokenness, and docile tolerance. Yet this understanding is a grave distortion of what the biblical authors intended. When the Book of Numbers declares that "Moses was very meek, above all the men which were upon the face of the earth" (Numbers 12:3), it cannot possibly mean that Moses — the man who shattered the tablets of the Law in righteous fury, who slew the Egyptian taskmaster, who confronted Pharaoh, who rebuked Israel repeatedly — was "mild" or "tolerant." Likewise, when our Lord Jesus Christ proclaimed "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5), He was not blessing the passive or the spineless, but those whose immense strength is harnessed and directed by divine righteousness.

聖經中最被深切誤解的詞語之一，就是被譯為「溫柔」(meek)的這個詞。在現代英語中，「meek」令人聯想到被動、膽怯、輕聲細語和順從容忍的形象。然而，這種理解嚴重扭曲了聖經作者的本意。當《民數記》宣告「摩西為人極其謙和(עָנָו)，勝過世上的眾人」(民數記12:3)時，這絕不可能意味著摩西——這位在義怒中摔碎律法石版、擊殺埃及監工、直面法老、屢

次斥責以色列人的人——是「溫和的」或「容忍的」。同樣，當我們的主耶穌基督宣告「溫柔的人有福了，因為他們必承受地土」（馬太福音5:5），祂所祝福的不是被動或懦弱的人，而是那些擁有巨大力量、卻以神聖公義來駕馭和引導這力量的人。

This essay will demonstrate, through rigorous examination of the original Hebrew, Greek (Septuagint and Koine), Syriac (Peshitta), Aramaic (Targumim), and through the witness of the Talmud, Mishnah, Church Fathers, and Orthodox Patriarchs, that biblical "meekness" denotes **strength under divine discipline**, **righteous anger governed by justice**, and **power submitted to the will of God** — not weakness, not tolerance, and not passivity.

本文將通過嚴謹審查原始希伯來文、希臘文（七十士譯本和通用希臘文）、敘利亞文（別西大譯本）、亞蘭文（塔古姆譯本），以及塔木德、米示拿、教父和東正教宗主教的見證，來證明聖經中的「溫柔」意指在神聖紀律下的力量、受公義引導的義怒、以及順服於上帝旨意的能力——而非軟弱、容忍或被動。

I. Moses the "Meek": Numbers 12:3 / 摩西的「溫柔」：民數記 12:3

A. The Hebrew Text / 希伯來原文

The pivotal verse reads:

關鍵經文如下：

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה

Transliteration / 音譯**:** *Veha'ish Mosheh anav me'od mikkol ha'adam asher al-penei ha'adamah.*

Translation / 翻譯**:** "Now the man Moses was very *anav*, more than any man who was on the face of the earth."

「摩西這人是非常 *anav* 的，勝過地面上所有的人。」

The key word is **עָנָו** (*anav*). This word derives from the root **ענה** (*'anah*), which in its various stems carries meanings far removed from mere "mildness."

關鍵詞是 **עָנָו**（*anav*）。此詞源自字根 **ענה**（*'anah*），其各種詞幹所承載的含義遠非單純的「溫和」。

The root ענה in the Qal stem can mean "to answer," "to respond," and even "to testify" or "to bear witness." In the Piel stem (עִנָּה, *innah*), it means "to afflict," "to humble," "to discipline." The nominal form עָנָו (*anav*) or עָנִי (*ani*) therefore does not describe a person who is naturally soft or passive, but rather one who has been **tested, refined, and disciplined** — and who, having been subjected to God's refining fire, exercises power with restraint and justice. It is the quality of a warrior who sheathes his sword not out of cowardice but out of disciplined mastery. It is strength that has been **bent toward righteousness**.

字根 ענה 在 Qal 詞幹中可以意指「回應」、「應答」，甚至「作證」或「見證」。在 Piel 詞幹中（עִנָּה，*innah*），它意味著「使受苦」、「使謙卑」、「管教」。因此，名詞形式 עָנָו（*anav*）或 עָנִי（*ani*）描述的不是一個天生柔軟或被動的人，而是一個經過試煉、精煉和管教的人——一個經歷了上帝精煉之火後，以節制和公義來行使能力的人。這是一位勇士將劍收入鞘中的品質——不是出於怯懦，而是出於有紀律的掌控。這是朝向公義而彎曲的力量。

B. The Septuagint (LXX) Rendering / 七十士譯本的翻譯

The Septuagint translates Numbers 12:3 as:

七十士譯本將民數記12:3翻譯為：

καὶ ὁ ἄνθρωπος Μωϋσῆς πραΰς σφόδρα παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ τῆς γῆς

Transliteration / 音譯**:** *Kai ho anthrōpos Mōÿsēs praÿs sphodra para pantas tous anthrōpous tous ontas epi tēs gēs.*

Translation / 翻譯**:** "And the man Moses was very *praus*, beyond all the men being upon the earth."

「摩西這人是非常 *praus* 的，超過地上所有的人。」

The Greek word **πραΰς** (*praus*) is of paramount importance. In classical Greek, this word was used as a technical term in horsemanship. Aristotle, in his *Nicomachean Ethics* (Book IV), defines πραΰτης (*praotēs*) not as the absence of anger, but as the **mean between excessive anger and the inability to be angry at all**. A *praus* horse was not a weak horse; it was a **war horse that had been broken and trained** — a creature of immense power now under the complete control of its rider. The strength remained; what changed was its submission to a guiding hand.

希臘詞 **πραΰς**（*praus*）至關重要。在古典希臘語中，這個詞被用作馬術的專業術語。亞里士多德在其《尼各馬可倫理學》（第四卷）中定義 πραΰτης（*praotēs*）不是怒氣的缺乏，而是過度憤怒與完全無法憤怒之間的中道。一匹 *praus* 的馬不是一匹軟弱的馬；它是一匹被馴服和訓練過的戰馬——一個擁有巨大力量但現在完全在騎手控制之下的生物。力量依然存在；改變的是它對引導之手的順服。

This is precisely the quality ascribed to Moses. Moses possessed enormous power — the power to call down plagues, to part the sea, to shatter stone. His *anavah* / *praotēs* was not the absence of this power but its **submission to divine justice**.

這正是歸於摩西的品質。摩西擁有巨大的能力——召喚災禍、分開紅海、擊碎石版的能力。他的 *anavah* / *praotēs* 不是這種能力的缺乏，而是這種能力對神聖公義的順服。

C. The Targum Onkelos / 塔古姆·翁克羅斯

The Aramaic Targum Onkelos renders Numbers 12:3:

亞蘭文塔古姆·翁克羅斯將民數記12:3翻譯為：

וּגְבַר מֹשֶׁה עִנְוְתָן לַחֲדָא מִכָּל אֱנָשָׁא דִּי עַל אַפֵּי אַרְעָא

Transliteration / 音譯: *Ugvar Mosheh inv'tan lachada mikkol enasha di al appei ar'a.*

Translation / 翻譯: "And the man Moses was *inv'tan* (restrained/disciplined) exceedingly, above all men who were upon the face of the earth."

「摩西這人是極其 *inv'tan*（克制的/有紀律的），超過地面上所有的人。」

The Aramaic **עִנְוְתָן** (*inv'tan*) carries the meaning of one who restrains himself, who exercises **self-mastery** — not one who lacks the capacity for force, but one who **governs** that force. The Targum's interpretive tradition thus underscores that Moses' defining quality was not softness but **disciplined strength**.

亞蘭文 **עִנְוְתָן**（*inv'tan*）承載的含義是一個克制自己的人，一個行使自我掌控的人——不是缺乏力量能力的人，而是治理那力量的人。塔古姆的詮釋傳統因此強調，摩西的決定性品質不是柔軟，而是有紀律的力量。

D. Evidence from Moses' Own Life / 摩西生平的證據

If "meek" meant "mild" or "tolerant," Moses' own biography would constitute a devastating contradiction. Consider:

如果「溫柔」意味著「溫和」或「容忍」，摩西自己的生平將構成毀滅性的矛盾。請思考：

Exodus 2:12 / 出埃及記2:12 — Moses slew the Egyptian who was beating a Hebrew slave. This is not tolerance; this is **righteous violence against injustice**.

摩西擊殺了正在毆打希伯來奴隸的埃及人。這不是容忍；這是對不義的義怒暴力。

וַיַּךְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחוֹל *Vayyakh et-haMitsri vayyitmeneihu bachol.* "And he struck down the Egyptian and hid him in the sand."「他擊殺了那埃及人，把他藏在沙土裡。」

Exodus 32:19–20 / 出埃及記**32:19-20** — When Moses descended from Sinai and saw the golden calf, he burned with anger, shattered the tablets of God's own writing, ground the idol to powder, scattered it on water, and made Israel drink it.

當摩西從西奈山下來看見金牛犢時，他怒氣發作，摔碎了上帝親手書寫的石版，將偶像磨成粉末，撒在水面上，使以色列人喝下去。

וַיִּֽחַר־אַ֣ף מֹשֶׁ֗ה וַיַּשְׁלֵךְ֙ מִיָּדָ֔ו אֶת־הַלֻּחֹ֖ת וַיְשַׁבֵּ֣ר אֹתָ֑ם תַּחַ֖ת הָהָֽר *Vayyichar-af Mosheh vayyashlekh miyyadav et-halluchot vayshabber otam tachat hahar.* "And Moses' anger burned, and he cast the tablets from his hands and broke them beneath the mountain."「摩西的怒氣發作，他從手中摔下那些石版，在山下將它們摔碎。」

This man — the man who shattered the very tablets inscribed by God's finger in holy rage — is the one the Torah calls עָנָו (*anav*), "meek." Clearly, *anavah* is entirely compatible with, and indeed *expressed through*, righteous anger. The meekness of Moses is not the absence of wrath but wrath **perfectly aligned with divine justice**.

這個人——在神聖的盛怒中摔碎了上帝親手銘刻之石版的人——正是律法書所稱的 עָנָו（*anav*），「溫柔的」。顯然，*anavah* 與義怒完全相容，甚至是通過義怒來表達的。摩西的溫柔不是憤怒的缺乏，而是與神聖公義完美對齊的憤怒。

Numbers 16:15 / 民數記**16:15** — When Korah rebelled, Moses' anger blazed and he called upon God to judge:

當可拉叛逆時，摩西怒氣激發，呼求上帝審判：

וַיִּֽחַר לְמֹשֶׁה מְאֹד *Vayyichar leMosheh me'od* "And Moses was exceedingly angry."「摩西就非常憤怒。」

The earth opened and swallowed the rebels. This is the "meekest man on earth" in action.

地就開口吞了叛逆的人。這就是「世上最溫柔的人」的行動。

II. "Blessed Are the Meek": Matthew 5:5 / 「溫柔的人有福了」: 馬太福音5:5

A. The Koine Greek Text / 通用希臘文本

Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

Transliteration / 音譯: *Makarioi hoi praeis, hoti autoi klēronomēsousin tēn gēn.*

Translation / 翻譯: "Blessed are the *praeis* (the disciplined-in-strength), for they shall inherit the earth."

「*praeis*（力量受管教的人）有福了，因為他們必承受地土。」

As established above, **πραεῖς** (*praeis*, nominative plural of πραΰς) does not mean "mild" or "tolerant." It denotes those whose strength is governed by a higher principle — in this context, by God's own righteousness.

如上所述，**πραεῖς**（*praeis*，πραΰς 的主格複數）不意味著「溫和」或「容忍」。它指的是那些力量被更高原則所治理的人——在這個語境中，被上帝的公義所治理。

B. The Syriac Peshitta / 敘利亞文別西大譯本

The Peshitta renders Matthew 5:5 as:

別西大譯本將馬太福音5:5翻譯為：

ܛܘܒܝܗܘܢ ܠܥܢܝܐ ܕܗܢܘܢ ܢܪܬܘܢ ܐܪܥܐ

Transliteration / 音譯: *Tubbayhun l'makkikhe d'hennun nirtun ar'a.*

Translation / 翻譯: "Blessed are the *makkikhe*, for they shall inherit the earth."

「*makkikhe* 有福了，因為他們必承受地土。」

The Syriac word ܡܟܟܝܟܐ (*makkikhe*) comes from the root ܡܟܟ (*mkk*), which means "to bring low," "to subdue," "to bring under control." The *makkikha* is not one who is inherently low or weak; it is one who has **brought himself under control**, who has **subdued his own power** beneath the yoke of God's will. This is a word of active self-mastery, not passive resignation. The Syriac tradition thus independently confirms that the Beatitude addresses those who possess power but exercise it under divine governance.

敘利亞詞 ܡܟܟܝܟܐ(*makkikhe*)來自字根 ܡܟܟ(*mkk*)，意思是「使降卑」、「使順服」、「使受控」。*makkikha* 不是一個天生低微或軟弱的人；而是一個使自己處於控制之下的人，一個將自己的能力降服在上帝旨意之軛下的人。這是一個主動自我掌控的詞，而非被動的順從。敘利亞傳統因此獨立證實了這段福音書經文所論及的是那些擁有能力但在神聖治理下行使能力的人。

C. The Source Psalm: Psalm 37:11 / 來源詩篇：詩篇37:11

Christ's Beatitude in Matthew 5:5 is a direct quotation from Psalm 37:11. The Hebrew reads:

基督在馬太福音5:5的福音書經文直接引用了詩篇37:11。希伯來原文如下：

וַעֲנָוִים יִירְשׁוּ־אָרֶץ וְהִתְעַנְּגוּ עַל־רֹב שָׁלוֹם

Transliteration / 音譯: *Va'anavim yirshu-arets vehit'annegu al-rov shalom.*

Translation / 翻譯: "But the *anavim* shall inherit the land, and shall delight themselves in the abundance of peace."

「但 *anavim*（受管教而有力量的人）必承受地土，以豐盛的平安為樂。」

The LXX renders this:

七十士譯本翻譯為：

οἱ δὲ πραεῖς κληρονομήσουσιν γῆν καὶ κατατρυφήσουσιν ἐπὶ πλήθει εἰρήνης

Transliteration / 音譯: *Hoi de praeis klēronomēsousin gēn kai katatryphēsousin epi plēthei eirēnēs.*

Translation / 翻譯: "But the *praeis* shall inherit the earth and shall delight in the abundance of peace."

「但 *praeis* 必承受地土，以豐盛的平安為樂。」

The context of Psalm 37 is crucial. The Psalm is a sustained meditation on **divine justice**. The *anavim* are contrasted not with the "strong" but with the **wicked** (רְשָׁעִים, *resha'im*). The *anavim* inherit the land precisely because they are **righteous**, because their power is aligned with God's justice. The Psalm repeatedly affirms that the wicked will be cut off (vv. 9, 22, 28, 34, 38) while the righteous will endure. To be *anav* is therefore to stand on the side of divine justice — it is a term fundamentally about **righteousness**, not about temperamental mildness.

詩篇37篇的語境至關重要。整篇詩篇是對神聖公義的持續默想。*anavim* 不是與「強者」對比，而是與惡人（רְשָׁעִים，*resha'im*）對比。*anavim* 承受地土，正是因為他們是公義的，因為他們的力量與上帝的公義對齊。這篇詩篇反覆確認惡人必被剪除（第9、22、28、34、38節），而義人必長存。因此，成為 *anav* 就是站在神聖公義的一邊——這是一個根本上關乎公義的術語，而非關乎性情上的溫和。

III. Witness of the Talmud and Mishnah / 塔木德與米示拿的見證

A. Mishnah, Pirkei Avot 5:11 / 米示拿，《父輩篇》**5:11**

The Mishnah distinguishes four types of temperament:

米示拿區分了四種性情：

אַרְבַּע מִדּוֹת בְּדֵעוֹת: נוֹחַ לִכְעוֹס וְנוֹחַ לִרְצוֹת — יָצָא שְׂכָרוֹ בְּהֶפְסֵדוֹ. קָשֶׁה לִכְעוֹס וְקָשֶׁה לִרְצוֹת — יָצָא הֶפְסֵדוֹ בִּשְׂכָרוֹ. קָשֶׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת — חָסִיד. נוֹחַ לִכְעוֹס וְקָשֶׁה לִרְצוֹת — רָשָׁע.

Transliteration / 音譯**:** *Arba middot bede'ot: no'ach lich'os veno'ach lirtsot — yatsa sekharo behefsedo. Kasheh lich'os vekasheh lirtsot — yatsa hefsedo biskharo. Kasheh lich'os veno'ach lirtsot — chasid. No'ach lich'os vekasheh lirtsot — rasha.*

Translation / 翻譯**:** "Four types of temperament: Easy to anger and easy to appease — his gain is offset by his loss. Hard to anger and hard to appease — his loss is offset by his gain. Hard to anger and easy to appease — a *chasid* (pious one). Easy to anger and hard to appease — a *rasha* (wicked one)."

「四種性情：容易發怒而容易平息——他的得被他的失所抵消。不易發怒而不易平息——他的失被他的得所抵消。不易發怒而容易平息——*chasid*（虔誠者）。容易發怒而不易平息——*rasha*（惡人）。」

Notice that the ideal is not the **absence** of anger but the **governance** of it. The *chasid* is "hard to anger" — not incapable of anger, not opposed to anger, but slow to anger and, when angered, responsive to justice. This precisely maps onto the concept of *anavah*.

請注意，理想狀態不是怒氣的缺乏，而是對怒氣的治理。*chasid* 是「不易發怒」——不是不能發怒，不是反對憤怒，而是不輕易發怒，並且在發怒時回應公義。這恰恰對應了 *anavah* 的概念。

B. Babylonian Talmud, Shabbat 88b / 巴比倫塔木德，安息日篇**88b**
The Talmud records a remarkable teaching about Moses and the angels:

塔木德記錄了一段關於摩西和天使的非凡教導：

בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶם: לְקַבֵּל תּוֹרָה בָּא.

Transliteration / 音譯**:** *Besha'ah she'alah Mosheh lamarom amru mal'akhei hasharet lifnei HaKadosh Barukh Hu: Ribbono shel olam, mah liylud ishah beineinu? Amar lahem: leqabbel Torah ba.*

Translation / 翻譯**:** "When Moses ascended on high, the ministering angels said before the Holy One, blessed be He: 'Master of the Universe, what is one born of woman doing among us?' He said to them: 'He has come to receive the Torah.'"

「當摩西上到高處時，服事的天使在聖者——願祂被祝福——面前說：『宇宙的主宰，一個婦人所生的在我們當中做什麼？』祂對他們說：『他是來領受律法的。』」

The passage continues with Moses **arguing against the angels** and prevailing through the force of his reasoning and God's backing. This is not the portrait of a "mild" man but of a man of towering spiritual authority and strength — yet one whose strength served the divine purpose of bringing Torah to Israel. His *anavah* was his willingness to channel that extraordinary power entirely toward God's righteous ends.

這段記載繼續描述摩西與天使辯論並通過他的論證力量和上帝的支持而得勝。這不是一個「溫和」之人的肖像，而是一個擁有崇高屬靈權柄和力量之人的肖像——然而，他的力量服務於將律法帶給以色列的神聖目的。他的 *anavah* 是他願意將那超凡的能力完全引向上帝公義目的的意願。

C. Babylonian Talmud, Nedarim 38a / 巴比倫塔木德，許願篇**38a**

אָמַר רַבִּי יוֹחָנָן: אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מַשְׁרֶה שְׁכִינָתוֹ אֶלָּא עַל גִּבּוֹר וְעָשִׁיר וְחָכָם וְעָנָו, וְכֻלָּן מִמֹּשֶׁה.

Transliteration / 音譯**:** *Amar Rabbi Yochanan: Ein HaKadosh Barukh Hu mashreh shekhinato ella al gibbor ve'ashir vechakham ve'anav, vekhullan miMosheh.*

Translation / 翻譯**:** "Rabbi Yochanan said: The Holy One, blessed be He, causes His Presence to rest only upon one who is mighty (*gibbor*), wealthy, wise, and *anav* — and all of these qualities are derived from Moses."

「拉比約哈難說：聖者——願祂被祝福——只讓祂的同在安息在一個勇猛的（*gibbor*）、富有的、智慧的、並且 *anav* 的人身上——而這所有品質都源自摩西。」

This is of extraordinary significance. The Talmud places **עָנָו** (*anav*) alongside **גִּבּוֹר** (*gibbor*, "mighty warrior"). These are not opposites; they are **complementary**. The *anav* is a *gibbor* — a mighty one — whose might is directed by God. The Talmud does not envision meekness as the negation of strength but as its **highest expression**.

這具有非凡的重要性。塔木德將 **עָנָו**（*anav*）與 **גִּבּוֹר**（*gibbor*，「大能的勇士」）並列。這兩者不是對立的；它們是互補的。*anav* 就是一個 *gibbor*——一個大能者——其大能由上帝引導。塔木德不認為溫柔是力量的否定，而是力量的最高表達。

D. Mishnah, Pirkei Avot 4:1 / 米示拿，《父輩篇》**4:1**

בֶּן זוֹמָא אוֹמֵר: ... אֵיזֶהוּ גִּבּוֹר? הַכּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁנֶּאֱמַר: טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר, וּמוֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר.

Transliteration / 音譯**:** *Ben Zoma omer: ... Eizehu gibbor? Hakovesh et yitsro, shenne'emar: Tov erekh appayim migibbor, umoshel berucho milokhed ir.*

Translation / 翻譯**:** "Ben Zoma says: ... Who is mighty? He who conquers his inclination, as it is said: 'Better is the slow to anger than the mighty warrior, and he who rules his spirit than he who captures a city' (Proverbs 16:32)."

「本·佐馬說：……誰是勇猛的？征服自己衝動的人，如經上所說：『不輕易發怒的，勝過勇士；治服己心的，強如取城。』（箴言16:32）」

Here the Mishnah explicitly defines true might (**גְּבוּרָה**, *gevurah*) as the mastery of one's own spirit. This is not passivity or tolerance; it is the supreme act of **inner warfare** — the subjugation of one's own passions to the rule of righteousness. This is *anavah* in its purest form: not the absence of force, but force turned inward and governed.

在這裡，米示拿明確地將真正的勇猛（גְּבוּרָה，*gevurah*）定義為對自己心靈的掌控。這不是被動或容忍；這是內在爭戰的至高行為——將自己的情感降服在公義的統治之下。這是 *anavah* 最純粹的形式：不是力量的缺乏，而是力量轉向內部並受到治理。

IV. Witness of the Church Fathers / 教父的見證

A. St. Basil the Great (Μέγας Βασίλειος, 330–379 AD) / 大聖巴西略

St. Basil, in his Homily on Psalm 33, writes concerning πραΰτης:

大聖巴西略在他的《詩篇33篇講道》中論及 πραΰτης：

Πραΰτης ἐστὶν ἕξις τοῦ θυμικοῦ, οὐκ ἀναιροῦσα τὸν θυμόν, ἀλλ᾽ εὐτάκτως αὐτῷ χρωμένη· ἵνα μήτε ἀκαίρως ἐκφέρηται, μήτε ἐν καιρῷ κατέχηται.

Transliteration / 音譯**:** *Praÿtēs estin hexis tou thymikou, ouk anairousa ton thymon, all' eutaktōs autō chrōmenē; hina mēte akairōs ekpherētai, mēte en kairō katechētai.*

Translation / 翻譯**:** "Meekness (*praÿtēs*) is a disposition of the spirited part of the soul — it does not eliminate anger (*thymos*), but employs it in good order, so that it is neither unleashed at an improper time, nor restrained when the occasion demands it."

「溫柔（*praÿtēs*）是靈魂中血氣部分的一種稟性——它不消除怒氣（*thymos*），而是有序地運用它，使之不在不適當的時候爆發，也不在需要的時候被壓制。」

This is a definitive patristic statement. St. Basil explicitly says that *praÿtēs* **does not eliminate anger** (οὐκ ἀναιροῦσα τὸν θυμόν). Rather, it is the **ordered use of anger** — anger deployed at the right time, in the right measure, for the right cause. This is not tolerance; it is **righteous anger under divine discipline**.

這是一個決定性的教父聲明。大聖巴西略明確指出 *praÿtēs* 不消除怒氣（οὐκ ἀναιροῦσα τὸν θυμόν）。相反，它是怒氣的有序運用——在正確的時間、以正確的度量、為正確的理由所施展的怒氣。這不是容忍；這是在神聖紀律下的義怒。

B. St. John Chrysostom (Ἰωάννης ὁ Χρυσόστομος, 349–407 AD) / 聖金口若望

In his *Homilies on the Gospel of Matthew* (Homily XV, on the Beatitudes), St. John Chrysostom writes:

聖金口若望在他的《馬太福音講道集》（第十五篇，論八福）中寫道：

Τίνες εἰσὶν οἱ πραεῖς; Οἱ τὴν ὀργὴν κατέχοντες, οὐχ οἱ μηδόλως ὀργιζόμενοι (τοῦτο γὰρ ἀναισθησίας), ἀλλ᾽ οἱ δυνάμενοι μὲν ὀργίζεσθαι, κατέχοντες δὲ ἑαυτούς, καὶ τότε ὀργιζόμενοι ὅτε δεῖ.

Transliteration / 音譯**:** *Tines eisin hoi praeis? Hoi tēn orgēn katechontes, ouch hoi mēdolōs orgizomenoi (touto gar anaisthēsias), all' hoi dynamenoi men orgizesthai, katechontes de heautous, kai tote orgizomenoi hote dei.*

Translation / 翻譯**:** "Who are the meek? Those who hold their anger in check — not those who are never angry at all (for that belongs to insensibility), but those who are *capable* of anger yet restrain themselves, and are angry *when it is necessary*."

「誰是溫柔的人？是那些控制自己怒氣的人——不是那些從不發怒的人（因為那屬於麻木不仁），而是那些有能力發怒卻克制自己、並在必要時發怒的人。」

Chrysostom's teaching is unambiguous: to never be angry is not meekness but **ἀναισθησία** (*anaisthēsia*) — numbness, insensibility, a moral defect. The truly meek person possesses anger and the strength to act upon it, but deploys it only when justice demands. This is a theology of **governed power**, not of weakness.

金口若望的教導毫不含糊：從不發怒不是溫柔，而是 **ἀναισθησία**（*anaisthēsia*）——麻木、無感覺，一種道德缺陷。真正溫柔的人擁有怒氣和付諸行動的力量，但只在公義要求時才施展。這是受治理之能力的神學，而非軟弱的神學。

C. St. Gregory of Nyssa (Γρηγόριος Νύσσης, c. 335–395 AD) / 尼撒的聖額我略
In his treatise *On the Beatitudes* (Oration 2), St. Gregory of Nyssa writes:

尼撒的聖額我略在他的論著《論八福》（第二篇講道）中寫道：

Ὁ πραΰς ἐστιν ὁ τὴν ψυχικὴν δύναμιν πρὸς ἀρετὴν κατευθύνων, οὐ τῷ μηδὲν πάσχειν ἀλλὰ τῷ κρατεῖν τοῦ πάθους.

Transliteration / 音譯**:** *Ho prays estin ho tēn psychikēn dynamin pros aretēn kateuthynōn, ou tō mēden paschein alla tō kratein tou pathous.*

Translation / 翻譯**:** "The meek person is the one who directs the power of the soul toward virtue — not by being unaffected, but by mastering the passion."

「溫柔的人是將靈魂的力量引向美德的人——不是通過不受影響，而是通過掌控情感。」

St. Gregory's definition is precise: the meek person possesses **ψυχικὴ δύναμις** (*psychikē dynamis*, "power of the soul") and **directs** it toward **ἀρετή** (*aretē*, "virtue/righteousness"). Meekness is not the absence of passion (πάθος, *pathos*) but its **mastery** (κρατεῖν, *kratein*).

聖額我略的定義非常精確：溫柔的人擁有 **ψυχικὴ δύναμις**（*psychikē dynamis*，「靈魂的力量」）並將其引向 **ἀρετή**（*aretē*，「美德/公義」）。溫柔不是情感（πάθος，*pathos*）的缺乏，而是對它的掌控（κρατεῖν，*kratein*）。

D. St. Isaac the Syrian (Mar Ishaq, 7th century) / 敘利亞的聖以撒
St. Isaac the Syrian, one of the greatest mystics of the Syriac Orthodox tradition, writes in his Ascetical Homilies:

敘利亞的聖以撒，敘利亞東正教傳統最偉大的神秘主義者之一，在他的《修道講道集》中寫道：

ܡܟܝܟܘܬܐ ܠܐ ܡܟܝܠܘܬܐ ܗܝ ܐܠܐ ܚܝܠܐ ܕܡܫܬܥܒܕ ܠܐܠܗܐ.

Transliteration / 音譯: *Makkikhuta law mkhiluta hi ella khayla d'meshab'ad l'Alaha.*

Translation / 翻譯: "Meekness (*makkikhuta*) is not weakness (*mkhiluta*), but rather power (*khayla*) that is made subject to God."

「溫柔（*makkikhuta*）不是軟弱（*mkhiluta*），而是服從於上帝的能力（*khayla*）。」

This Syriac patristic witness is striking in its directness. St. Isaac explicitly contrasts *makkikhuta* (meekness) with *mkhiluta* (weakness), declaring them to be fundamentally different things. Meekness is ܚܝܠܐ (*khayla*) — power, strength, force — that has been ܡܫܬܥܒܕ (*meshab'ad*) — subjected, enslaved, brought under obedience — to God (ܠܐܠܗܐ, *l'Alaha*).

這段敘利亞教父的見證以其直接性而引人注目。聖以撒明確地將 *makkikhuta*（溫柔）與 *mkhiluta*（軟弱）對比，宣告它們是根本不同的事物。溫柔是 ܚܝܠܐ（*khayla*）——能力、力量、力道——被 ܡܫܬܥܒܕ（*meshab'ad*）——被臣服、被奴役、被帶入順從——歸於上帝（ܠܐܠܗܐ, *l'Alaha*）。

V. Christ the Meek: The Supreme Example / 基督的溫柔：至高的典範

If meekness meant tolerance, passivity, or mildness, how do we account for Christ Himself — who declared "I am meek (*πραΰς*) and lowly in heart" (Matthew 11:29)?

如果溫柔意味著容忍、被動或溫和，我們如何解釋基督自己——那位宣告「我心裡柔和（*πραΰς*）謙卑」（馬太福音11:29）的主？

Matthew 11:29 — ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ *Hoti prays eimi kai tapeinos tē kardia* "For I am *praus* and humble in heart."「因為我心裡 *praus* 且謙卑。」

Peshitta — ܕܡܟܟܝܟ ܐܢܐ ܘܡܟܟܝܟ ܒܠܒܝ *D'makkikh ana wmakkikh b'lebbi* "For I am *makkikh* and *makkikh* in my heart."「因為我是 *makkikh* 的，心裡也是 *makkikh* 的。」

Yet this same "meek" Christ:

然而這同一位「溫柔的」基督：

Overturned the tables of the money-changers and drove them out with a whip (John 2:15): 推翻了兌換銀錢之人的桌子，用鞭子趕走他們（約翰福音**2:15**）：

καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ *Kai poiēsas phragellion ek schoiniōn pantas exebalen ek tou hierou* "And having made a whip of cords, He drove them all out of the temple."「祂用繩子做成鞭子，把眾人都趕出殿去。」

Pronounced fierce woes upon the scribes and Pharisees (Matthew 23:13, 27, 33): 對文士和法利賽人宣告嚴厲的禍（馬太福音**23:13, 27, 33**）：

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί... ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; *Ouai hymin, grammateis kai Pharisaioi hypokritai... opheis, gennēmata echidnōn, pōs phygēte apo tēs kriseōs tēs geennēs?* "Woe to you, scribes and Pharisees, hypocrites... You serpents, you brood of vipers, how will you escape the judgment of Gehenna?"「你們有禍了，文士和法利賽人，假冒為善的人……你們這些蛇類、毒蛇之種啊，怎能逃脫地獄的審判呢？」

Called Herod a "fox" (Luke 13:32): 稱希律為「狐狸」（路加福音**13:32**）：

Εἴπατε τῇ ἀλώπεκι ταύτῃ *Eipate tē alōpeki tautē* "Tell that fox..."「你們去告訴那個狐狸……」

This is the same Person who said "I am *praus*." If *praus* meant "tolerant" or "mild" or "soft-speaking," Christ's own words and actions would be a contradiction. But they are not a contradiction, because **πραΰτης does not mean those things**. Christ is the supreme example of *praÿtēs* precisely because He possesses all authority in heaven and on earth (Matthew 28:18) and exercises that limitless power in perfect alignment with the Father's righteous will. His anger at the money-changers was not a failure of meekness — **it was meekness in action**: divine strength directed by perfect justice.

這就是那位說「我是 *praus* 的」同一位。如果 *praus* 意味著「容忍的」或「溫和的」或「輕聲細語的」，基督自己的話語和行動就會自相矛盾。但它們並不矛盾，因為 **πραΰτης** 不意味著那些事情。基督是 *praÿtēs* 的至高典範，正是因為祂擁有天上地下所有的權柄（馬太福音 28:18），並以與天父公義旨意完美對齊的方式行使那無限的能力。祂對兌換銀錢者的怒氣不是溫柔的失敗——那正是溫柔在行動中的表現：由完美公義所引導的神聖力量。

VI. Additional Old Testament Evidence / 舊約的補充證據

A. Psalm 45:4 (LXX 44:5) / 詩篇45:4

The Messianic Psalm 45 explicitly links meekness with martial imagery:

彌賽亞詩篇45篇明確地將溫柔與軍事意象連結在一起：

Hebrew / 希伯來文:

וְהַדְרְךָ צְלַח רְכַב עַל־דְּבַר אֱמֶת וְעַנְוָה צֶדֶק *Vahadarekha tselach rekhav al-devar emet ve'anvah-tsedeq* "And in your majesty ride prosperously, on account of truth and *anvah*-righteousness."「在你的威嚴中得勝前進，為了真理和 *anvah*-公義。」

LXX / 七十士譯本:

καὶ ἔντεινον καὶ κατευοδοῦ καὶ βασίλευε ἕνεκεν ἀληθείας καὶ πραΰτητος καὶ δικαιοσύνης *Kai enteinon kai kateuodou kai basileue heneken alētheias kai praÿtētos kai dikaiosynēs* "And bend [your bow] and prosper and reign, on account of truth and *praÿtēs* and righteousness."「彎弓、昌盛並統治，為了真理、*praÿtēs* 和公義。」

Here, *anavah* / *praÿtēs* stands in direct conjunction with **צֶדֶק** (*tsedeq*, "righteousness") and **δικαιοσύνη** (*dikaiosynē*, "righteousness"). The Messianic King is depicted as **riding into battle** — bending His bow, reigning — and the virtues for which He fights are truth, meekness, and righteousness. Meekness is here a **warrior virtue**, inseparable from righteousness and the exercise of just dominion.

在這裡，*anavah* / *praÿtēs* 直接與 **צֶדֶק**（*tsedeq*，「公義」）和 **δικαιοσύνη**（*dikaiosynē*，「公義」）並列。彌賽亞君王被描繪為騎馬出戰——彎弓、統治——而祂為之爭戰的美德是真理、溫柔和公義。溫柔在這裡是一種戰士的美德，與公義和正義統治的行使密不可分。

B. Zephaniah 2:3 / 西番雅書2:3
Hebrew / 希伯來文:

בַּקְּשׁוּ אֶת־יְהוָה כָּל־עַנְוֵי הָאָרֶץ אֲשֶׁר מִשְׁפָּטוֹ פָּעָלוּ בַּקְּשׁוּ צֶדֶק בַּקְּשׁוּ עֲנָוָה *Baqqeshu et-YHWH kol anvei ha'arets asher mishpato pa'alu baqqeshu tsedeq baqqeshu anavah* "Seek the LORD, all you *anvei* (meek) of the earth, who have practiced His justice; seek righteousness, seek *anavah*."「尋求耶和華，地上一切的 *anvei*，就是遵行祂公義的人；尋求公義，尋求 *anavah*。」

LXX / 七十士譯本:

ζητήσατε τὸν κύριον πάντες ταπεινοὶ τῆς γῆς κρίμα ἐργάζεσθε καὶ δικαιοσύνην ζητήσατε *Zētēsate ton kyrion pantes tapeinoi tēs gēs krima ergazesthe kai dikaiosynēn zētēsate* "Seek the Lord, all you humble of the earth; practice justice and seek righteousness."

Notice the prophet's parallelism: the *anavim* are those **who have practiced His justice** (מִשְׁפָּטוֹ פָּעָלוּ, *mishpato pa'alu*). They are then commanded to seek **צֶדֶק** (*tsedeq*, "righteousness") and **עֲנָוָה** (*anavah*). The *anavim* are explicitly defined as practitioners of justice. *Anavah* is thus placed in direct synonymous relationship with **צֶדֶק** and **מִשְׁפָּט** (*mishpat*, "justice"). Meekness IS righteousness. Meekness IS justice practiced.

請注意先知的平行結構：*anavim* 就是那些遵行祂公義的人（מִשְׁפָּטוֹ פָּעָלוּ，*mishpato pa'alu*）。然後他們被命令尋求 **צֶדֶק**（*tsedeq*，「公義」）和 **עֲנָוָה**（*anavah*）。*anavim* 被明確定義為公義的實踐者。*anavah* 因此被置於與 **צֶדֶק** 和 **מִשְׁפָּט**（*mishpat*，「公正」）直接的同義關係中。溫柔就是公義。溫柔就是被實踐的公正。

VII. The Apostle Paul: Meekness as Spiritual Authority / 使徒保羅：溫柔作為屬靈權柄

A. 2 Corinthians 10:1 / 哥林多後書10:1

Koine Greek / 通用希臘文:

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ *Autos de egō Paulos parakalō hymas dia tēs praÿtētos kai epieikias tou Christou* "Now I, Paul myself, appeal to you through the *praÿtēs* and gentleness of Christ."「我保羅親自藉著基督的 *praÿtēs* 和溫和勸你們。」

Peshitta / 別西大譯本:

ܐܢܐ ܕܝܢ ܦܘܠܘܣ ܒܥܐ ܐܢܐ ܠܟܘܢ ܒܡܟܟܝܟܘܬܐ ܘܒܥܕܢܘܬܐ ܕܡܫܝܟܐ *Ena deyn Pawlos ba'e na menkun b'makkikhuteih uwb'mrachmanuteih d'Mshikha* "I, Paul, ask of you by the *makkikhuta* and compassion of Christ."「我保羅，藉著基督的 *makkikhuta* 和慈悲求你們。」

Yet in the very next verses (10:2–6), Paul immediately speaks of **spiritual warfare**, **tearing down strongholds**, and **taking every thought captive**:

然而在緊接著的經文（10:2-6）中，保羅立即談到屬靈爭戰、攻破堅固的營壘和將各樣的計謀奪回：

λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ *Logismous kathairountes kai pan hypsōma epairomenon kata tēs gnōseōs tou theou, kai aichmalōtizontes pan noēma eis tēn hypakoēn tou Christou* "Tearing down reasonings and every high thing raised up against the knowledge of God, and taking captive every thought to the obedience of Christ."「攻破各樣的計謀和一切攔阻人認識上帝的驕傲，將各樣的心意奪回，使之順服基督。」

Paul grounds his appeal in Christ's *praÿtēs* and then immediately describes acts of aggressive spiritual combat. There is no contradiction because *praÿtēs* IS the quality of a warrior whose warfare is governed by righteousness. The meekness of Christ does not prevent warfare; it **sanctifies** it.

保羅以基督的 *praÿtēs* 為根基提出訴求，然後立即描述積極的屬靈爭戰行為。這裡沒有矛盾，因為 *praÿtēs* 正是一個其爭戰受公義引導之戰士的品質。基督的溫柔不阻止爭戰；它使爭戰成聖。

B. Galatians 6:1 / 加拉太書**6:1**
Koine Greek / 通用希臘文**:**

ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος *Adelphoi, ean kai prolēphthē anthrōpos en tini paraptōmati, hymeis hoi pneumatikoi katartizete ton toiouton en pneumati praÿtētos* "Brothers, if a man is overtaken in any trespass, you who are

spiritual restore such a one in a spirit of *praÿtēs*."「弟兄們，若有人偶然被過犯所勝，你們屬靈的人就當用 *praÿtēs* 的靈把他挽回過來。」

The verb **καταρτίζετε** (*katartizete*) means "to mend," "to set right," "to restore to proper order" — it was used of setting broken bones. This is not a gentle patting on the head; it is a forceful, even painful act of correction. But it is done **ἐν πνεύματι πραΰτητος** — in a spirit of meekness, that is, with **strength governed by the Spirit's righteousness**. The correction is real, the force is real, but it is guided by holy purpose, not by ego or cruelty.

動詞 **καταρτίζετε**（*katartizete*）意思是「修補」、「擺正」、「恢復到正確的秩序」——它曾被用於接骨。這不是輕輕地拍頭；這是一個有力的、甚至痛苦的糾正行為。但它是在 **ἐν πνεύματι πραΰτητος**——在溫柔的靈裡完成的，也就是說，以受聖靈公義所治理的力量。糾正是真實的，力量是真實的，但它被聖潔的目的所引導，而非被自我或殘忍所驅動。

VIII. Synthesis: The Semantic Field of Biblical Meekness / 綜合：聖經溫柔的語義場

Let us now draw together the evidence from all the sources examined:

讓我們現在將所有所查考之來源的證據匯總在一起：

The Hebrew **עֲנָוָה** (*anavah*) comes from a root meaning "to be tested, refined, disciplined" and denotes strength that has been subjected to divine refining. The Septuagint translates it as **πραΰτης** (*praÿtēs*), a word that in classical Greek described a trained war horse — immense power under complete control. The Syriac Peshitta uses ܡܰܟܟܺܝܟܽܘܬܳܐ (*makkikhuta*), meaning "self-subduing, bringing oneself under control." The Targum Onkelos employs **עִנְוְתָן** (*inv'tan*), "one who restrains himself." The Mishnah (Avot 4:1) defines true might as the conquest of one's own inclination. The Talmud (Nedarim 38a) places *anav* alongside *gibbor* (mighty warrior) as complementary divine

prerequisites. The Church Fathers — Basil, Chrysostom, Gregory of Nyssa, Isaac the Syrian — unanimously define *praÿtēs* as anger under ordered governance, strength directed toward virtue, power submitted to God — emphatically NOT as the absence of anger, NOT as passivity, NOT as tolerance.

希伯來文 **עֲנָוָה**（*anavah*）來自一個意味著「被試煉、被精煉、被管教」的字根，指的是經過神聖精煉的力量。七十士譯本將其翻譯為 **πραΰτης**（*praÿtēs*），這個詞在古典希臘語中描述一匹受過訓練的戰馬——在完全控制下的巨大力量。敘利亞文別西大譯本使用 ܡܟܟܝܟܘܬܐ（*makkikhuta*），意思是「自我順服、使自己處於控制之下」。塔古姆·翁克羅斯使用 **עִנְוְתָן**（*inv'tan*），「克制自己的人」。米示拿（《父輩篇》4:1）將真正的勇猛定義為征服自己的衝動。塔木德（《許願篇》38a）將 *anav* 與 *gibbor*（大能勇士）並列為互補的神聖先決條件。教父們——巴西略、金口若望、尼撒的額我略、敘利亞的以撒——一致將 *praÿtēs* 定義為有序治理下的怒氣、朝向美德的力量、順服於上帝的能力——斷然不是怒氣的缺乏，不是被動，不是容忍。

The consistent witness across Hebrew, Greek, Syriac, Aramaic, rabbinic, and patristic traditions is overwhelming and univocal:

跨越希伯來文、希臘文、敘利亞文、亞蘭文、拉比傳統和教父傳統的一致見證是壓倒性的、異口同聲的：

Biblical meekness is righteousness expressed through governed strength. 聖經的溫柔是通過受治理的力量所表達的公義。

IX. Conclusion / 結論

The modern misunderstanding of "meekness" as tolerance, mildness, or passivity is not merely an error of translation; it is a **theological distortion** that strips Scripture of its moral force. When we reduce the *anavah* of Moses to mere "gentleness," we make

nonsense of his life. When we reduce the *praÿtēs* of the Beatitudes to mere "tolerance," we empty Christ's words of their revolutionary power. When we reduce the *makkikhuta* of the Peshitta to mere "softness," we betray the Syriac Fathers who knew better.

將「溫柔」的現代誤解為容忍、溫和或被動，不僅僅是翻譯錯誤；它是一種神學扭曲，剝奪了聖經的道德力量。當我們將摩西的 *anavah* 降格為單純的「和善」時，我們使他的一生變得毫無意義。當我們將八福中的 *praÿtēs* 降格為單純的「容忍」時，我們掏空了基督話語的革命性力量。當我們將別西大譯本的 *makkikhuta* 降格為單純的「柔軟」時，我們背叛了那些更加深知其意的敘利亞教父。

The truly meek person, in the biblical sense, is not the one who never gets angry, never confronts injustice, and never exercises force. The truly meek person is the one who, like Moses, possesses tremendous power and fierce capacity for wrath, yet submits all of that power to the governance of divine righteousness. The truly meek person is one whose anger is real, whose strength is formidable, but whose every action is bent toward justice and aligned with the will of God.

聖經意義上真正溫柔的人，不是那個從不生氣、從不面對不義、從不施展力量的人。真正溫柔的人是那個像摩西一樣，擁有巨大的能力和猛烈的憤怒能力，卻將所有這些能力順服於神聖公義之治理的人。真正溫柔的人是一個怒氣是真實的、力量是強大的、但每一個行動都朝向公義彎曲並與上帝的旨意對齊的人。

"Blessed are the meek" does not mean "Blessed are the doormats." It means: **Blessed are those whose immense strength is yoked to the righteousness of God — for they, and they alone, are fit to inherit the earth.**

「溫柔的人有福了」不意味著「受人踐踏的人有福了。」它意味著：那些將巨大力量與上帝的公義相結合的人有福了——因為他們，並且唯有他們，才配承受地土。

וְעֲנָוִים יִירְשׁוּ־אָרֶץ οἱ δὲ πραεῖς κληρονομήσουσιν γῆν ܥܲܢܝܵܢ̈ܶ ܢܲܪܬ̰ܘܿܢ ܐܲܪ̈ܥܵܐ

The disciplined in strength shall inherit the earth. 受紀律管教的強者必承受地土。

Soli Deo Gloria / 唯獨榮耀歸於上帝

לַיהוָה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת *LaYHWH haggedullah vehaggevurah vehatif'aret* "To the LORD belong greatness, might, and glory." (1 Chronicles 29:11)「偉大、能力和榮耀都歸於耶和華。」（歷代志上29:11）